

AN
EXPOSITION
ON THAT
Most Excellent Prayer
IN THE
LITURGY
OF THE
Church of *ENGLAND*
CALLED
The LITANY.

Wherein *All* or *Most* of the
Exceptions that have been
made against *It*, are fully
answered.

London, Printed for Brabazon Aylmer,
at the Three Pigeons against the Royal
Exchange in Cornhil, 1698.



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EXPOSITION

ON THE

LITANY.

LITANY is a Word of a *Greek* Original, which signifies Supplication or Prayer; so that *The Litany* is as much as, *The Supplication* or *The Prayer*, deservedly so called by way of *Eminency*, as the *Best* of Humane Composition. It begins with a most *Solemn* and *Devout* Address made to the *Three* several *Persons* in the *Holy Trinity* distinctly, and then to *them* All conjoynly as three *Hypostases* of *One* and the same *God*, *One* and the same *Fountain* of all *Goodness* and *Mercy*, whence *Miserable Sinners* must hope to obtain *Forgiveness*. But to wave *that* (as being *Forreign* to my present Design to discourse of that most glorious and incomprehensible *Mystery*) and consider the *Subject Matter* of

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the Prayer it self; which is so *Comprehensive* as to leave out very little, and so *Pithy* and *Expressive* as to have little redundant or *superfluous*. The Matter is double; *Deprecation of Evil*, and *Petition for Good*; both urged with most potent and proper *Arguments* as we shall see.

1. *Deprecation of Evil*, whether *incumbent*, or *imminent*; or probable to be-tide us. And that is either of *Sin* or *Suffering*.

1. The *Evil of Sin*, and that is also *Two-fold*, *past* or *future*. First, *Sin past*, whether committed by our *selves* or by *those* that went before us; the *Guilt* whereof may not be expiated or depre-cated sufficiently till the *third* and *fourth* Generation according to the *Second* Com-mandment; and that is done in these words. Remember not, Lord, our Offences, nor the Offences of our Fore-fathers, nei-ther take thou Vengeance of our Sins: Spare us, good Lord, spare thy People—and be not angry with us for ever. And this *Supplication* is grounded upon this strong Argument; that we are redeemed by the most pretious Blood of the Son of God. And so we do in effect say, Let the Blood of our Lord Christ speak better things

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things for us than the Blood of Abel; let not our Sins nor the Sins of our Progenitors cry louder to Heaven for Vengeance than the Sufferings of the Son of God for Forgiveness. Redeemed by his most pretious Blood; so pretious, that it is the Cause, for which God is not angry with us for ever; and for which we may hope he will not keep his Anger any longer, he will not Remember our Offences, nor the Offences of our Fore-fathers. This Supplication is not only agreeable to, but in a manner taken out of the Holy Scripture. O remember not against us former Iniquities,— or (as in the Margent) the Iniquities of them that were before us. Be not Wroth very sore, O Lord, neither remember Iniquity for ever: Behold, see, we beseech thee, we are all thy People. And here upon this occasion I shall take leave once for all to tell the Reader, that those Men do not argue with Understanding, that say our Liturgy is a Translation of the Popish Mass-book; for neither is that true as to the Whole, nor the Argument cogent as to the Parts.

Psa

Ista

1. It is not true as to the Whole; for many things are added, as this Supplication, and others to be mentioned afterwards; and more omitted, as to give one notorious Instance; After the Invo-

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cations of the *three* several *Persons* and then the whole *Trinity*, they interfert I know not how many *Ora pro Nobis*'s or *Invocations* of *Saints* and *Angels*; as thus, *Holy Mary*, *Holy Mother of God*, *Holy Virgin of Virgins*, *Holy Michael*, *Holy Gabriel*, *Holy Raphael*, pray for us. *All ye Holy Angels and Arch-angels of God*, *All ye holy Orders of blessed Spirits*, *All ye holy Patriarchs and Prophets*, pray for us. *All ye holy Apostles and Evangelists*, *All ye holy Disciples of our Lord and Innocents*, *All ye holy Martyrs*, *Holy Confessors*, *Holy Monks and Eremites*, *Holy Virgins*, pray ye for us. These are general; but besides, the *Apostles* and *Evangelists* are all particularly invoc'd, and other *He* and *She-Saints*, together with several of their *Companions*, whereof *S. Ursula* had no less than eleven thousand. Surely, *They* prayed neither with the *Spirit*, nor with *Understanding*, that by such *Invocations* derogated from our *Lord's* *Intercession*, and attributed *Omniscience* and *Omnipresence* (incommunicable *Attributes* of *God*) to so many *Saints*, whereof several were far from being *Holy*, and some so far as never to have had a *Being*, but in their *Legends* and *Bead-Rolls*. God be thanked, that gave our first *Reformers* so much *Understanding*, and so much of his *Spirit*, where-
with

1 Cor. 14.
Chap. 15,
&c.

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with as with a *Refiner's Fire* they severed the *Gold* from the *Dross*; and gave unto *God* the things that were *God's*.

2. Secondly, For those things that are translated out of the *Mass-book*, they are none of them *Popish*, nor ever the more so for being used by them that own'd the *Pope's Authority*. 'Tis a *Popish Argument* to say, Where was your *Litany* or *Liturgy* before that *Translation*? It is just like that of the *Papists*, Where was your *Religion* before *Luther*? The same Answer will therefore serve both; Our *Religion* and *Liturgy* were before *Luther*, but much corrupted and polluted and disguised at and before *his* time; but a thousand or twelve hundred Years before that, they were what they are now restored to, *Pure* and *Genuine*; without *Mask* or *Paint*, without *Idolatry* or *Superstition*. It is as much as if one should ask a *Noble-man*, whose *Ancestors* for several Generations had been so great *Spend-thrifts* as to bring a vast *Patrimony* to a small *Annuity*, and left him to seek his *Fortune*, and he through his own *Vertue* and *Prince's Favour* should be restor'd to the Place and Honour due to his *Ancientry*: If an *Upstart Malepert Gentleman* should ask him, Where was his *Nobility* before such a late *King*; He

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would answer, My *Nobility* was before the *Conquerour*, &c. Before *Luther*, before that *Translation*, they ask; We answer, before *Constantine*, before *Pope Eleutherius*, in the *Councils* and *Writings* of the *Fathers* for the first five hundred Years, in the *Scriptures* of the *Old* and *New Testament*; what we have in our *Liturgy*, *Articles*, and *Homilies*, was fetch'd from thence, and to them we make our *Appeals*.

Having interposed thus much, I now go on; our *Church* teacheth us to deprecate

2. Sin *future*, as the great *Evil* and *Mischief*, together with the *Causes* and *Effects* thereof; *First*, the *Causes*, the *Crafts* and *Assaults* of the *Devil*;—for the *Devil* is both a sly *Serpent* and a roaring *Lion*; where *Force* will not do, there he useth *Fraud*, and when his *Fraud* is detected, he flies to main *Force*; but he is dangerous both ways, and therefore to be fear'd, shunn'd, and deprecated. *Secondly*, the *Effects*; the first and immediate Effect is the *Wrath* of God; the last and utmost is *everlasting Damnation*. And surely we ought ever to fear that that is *Everlasting*, and never think our selves too secure from the
Danger

Danger of it, nor past Praying against it; the greatest Degree of Assurance attainable in this World, can rise no higher than that of the *Apostle*, *Let him that standeth, take heed lest he fall.* But here *1 Cor. 10. 12, &c.* I would fain know with what Spirit or with what Sense they Pray this Prayer—*From the Assaults of the Devil, thy Wrath, and everlasting Damnation, Good Lord, deliver us*, that can so often, and so boldly say, *the Devil take, and God damn* either themselves or others. I say, with what Spirit or Sense do they Pray, that contradict themselves so desperately; and make the Throne of Grace a Refuge of Lies? When the *Disciples* would have fetch'd Fire from Heaven, our Lord tells them, *Ye know not what manner of Spirit ye are of; of what manner of Spirit, think ye, then are they that would fetch Fire from Hell; and say,*

Flectere si nequeo Superos Acheronta movebo;

call both God and the Devil to be Executioners of their Wrath? The next Supplication, is to be delivered from those Spiritual Wickednesses, those Filthinesses of the Spirit, which have less of Infamy but more of Malice belonging to them. viz. *From all Blindness of Heart, from Pride, Vain-glory and Hypocrisy;*

pocrisie; from Envy, Hatred, and Malice, and all Uncharitableness: Wherein we pray God to deliver us from not meerly the outward Assaults, but the inward Possession of the Devil. For these are the very things that constitute the Essence of a Devil, and the main things that he endeavours to plant and propagate in us, as being his very Likeness and Image. We pray not against Blindness of Eyes, but of Heart. So-

Lib. 4. crates tells us what Antonius the Monk
 c. 25. said to that great Scholar and Writer I will not say, but Dictator of Writings, Didymus that was blind; Let not the loss of your bodily Eyes trouble you; for you are deprived of such Eyes as the Flies and Gnats can see with; but rejoyce that you have those Eyes, wherewith the Angels see, and by which God himself is discerned, and his Light comprehended. So I may say on the other hand; Pray not so much against the loss of bodily Sight, which is common to us with Worms and Flies, but against Blindness of Heart, which will make us see no more than the Devil, and with which the Devil labours to lead us Captive. So the Apostle tells us, the God of this World hath blinded the Minds of them that be-

2 Cor. 4. lieve not; lest the Light of the glorious
 4, &c. Gospel of Christ, who is the Image of
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God, should shine unto them: and from such Blindness, Good Lord, deliver us.

The Second thing here pray'd against is *Pride*, another Ingredient of the Devilish Nature: Not a Novice, lest being lifted up with *Pride*, he fall into the Condemnation of the Devil. The next is *Vain-glory*, (a branch, or outward token of *Pride*) and a-kin to it is *Hypocrisie*; for they both pretend to something more than they are owners of. As the Devil told our Saviour, when from an exceeding high Mountain he shewed him all the Kingdoms of the World, and the Glory of them, *All these things will I give thee, if thou wilt fall down and worship me.* When (vain-glorious Dissembler as he was) he had not one foot of Land to give; and certainly whoever belie and ostentate themselves, in pretence of being what they are not, are of their Father the Devil, according to what is said in the Revelation, *I know the Blasphemy of them which say they are Jews, and are not, but are the Synagogue of Satan.* Next follows,—From *Envy, Hatred, and Malice*, and all *Uncharitableness*; for these are three, and there are other branches of that bitter Root, which are all constituent of a Devil, and make the Fiend so black as he is. Let not the Sun go down

1 Tim. 3.

6, &c.

Matt. 4.

8, 9.

Chap. 2. 9

Chap. 3. 9

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down upon your Wrath, neither give place to the Devil; When Wrath rests and settles into Malice, then the Devil takes place in the Heart, and the Spirit of God is grieved; as you may see in the Epistle to the Ephesians, the fourth Chapter, 26, 27, 30, 31 Verses, compared together; and these are all contrary to the Fruits of the Spirit mentioned in the Galatians, for they are Love, Joy, Peace, Long suffering, Gentleness, Goodness, Meekness, Temperance. I have been thus particular in this Branch of the Litany, because I have long observed these two things. First, That Men in their Prayers have commonly pass'd by these Sins, when they have long insisted upon the Confession and Exaggeration of other less Malign. Secondly, That Men in common Conversation seldom express their dislike against them as against others, that are more Scandalous, because more obvious to the Eyes of the World; which whether it proceed from a secret Indulging of those Sins, or a gross Mistake in thinking them more Pardonable than others, or because it is more easie or usual to gild and varnish over those Spiritual Lusts with specious Names and Titles of Virtue; as to call Pride Magnanimity, Revenge Sense of Honour, Envy Emulation, and the like, I will not inquire:

quire: And upon this Score I the more value our *Litany*; and shall only observe this farther as to this *Branch* of it, that the *Primer* of *Salisbury* hath not *Pride*, *Hypocrisie*, *Envy* mentioned in it. The next *Branch* hath respect to the Lusts of the Flesh;— *From Fornication and all other deadly Sin*;— that is, from all deliberate, willful, presumptuous Sin; for it is Willfulness, Presumption, Deliberation, that makes Sin *Deadly* or Unpardonable without special Repentance; whereas Sins of Surprise and Incogitancy, which *Tertullian* calls *Quotidianæ incurfionis*, and are so frequent, that we can scarce know when we commit them; for those God is pleased to accept of a more general Repentance. Wherefore it is a groundless Jealousie, that makes this *Objection* against this *Prayer*; that it favours the *Popish* Distinction between *Venial* and *Mortal* Sins. And let me tell the *Reader* farther, [*from all other deadly Sin*] is not in the foretold *Primer*; and upon search it will be found that *Fornication* is a very *Venial* Sin with them, that coined this *Distinction*, and in a *Priest* more pardonable than honest and honourable *Wedlock*.

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2. Then we come to deprecate the *Evils of Suffering or Punishment*; which are of two sorts, such as concern our *selves*, and such as touch the *Publick*. *First*, Such as may do *us* a Mischief in particular, instancing in those that endanger our *Lives*; as (1.) *Lightning and Tempest*; from which there is no flying nor hiding, no arming nor fencing; that which doth often set Houses and Barns on Fire, and sometimes destroys Men in a Moment. (2.) The *Plague of Pestilence*; from which we have great reason to beg Deliverance, if we call to mind how that *Beesom* swept away near an hundred thousand in our *Capital City* in one *Summer*, and many *Thousands* besides in other *Parts* of the *Kingdom*, in that, and the *Year* following. (3.) From *Famine*; a Judgment (God be thanked) not heard of in our *Land*, and yet to be feared, if we call to mind the several *Famines* we find threatened and inflicted upon the two *Fruitfulest Countries* in the *World*, the *Land of Canaan* and *Egypt*. (4.) From *Battle*, that is, not only from proclaimed *Wars* and open *Hostilities*, but from all sudden *Frayes*, *Quarrels* and *Duels*, which never end well. (5.) From *Murder*, that is, from *Suffering* as well as *Committing* of it. From all violent *Death*, and especially (6.) that which

is *Sudden*. From which *last*, it is not only *Lawful* (whatever private Fancies have suggested to the contrary) but very *behoeful* to pray to God to deliver us, as that which may snatch us away, before we are prepared either to leave this *World*, or go to a *Better*. The Frequency and Fearfulness of *Earth-quakes* gave the first occasion to this *Prayer* against *Sudden Death* (as a *Reverend* and *Learned* Person tells us;) and I question not if *Earth quakes* were as *Frequent* and *Fearful* now, as they were in those days, the *Objectors* would be as ready to *Pray* the same as any other. But though this sort of *Calamity* be more rare in *this* than in some other *Countries*, and less *Dreadful* in *later* than in *former* Ages, (so that this *Petition* (at least as to us) may seem less needful upon that account) yet how many are the *Casualties* and *Dangers* we are continually exposed to, that may put a sudden period to our *Lives*? Which, to beg the *Divine* Protection to be preserved and delivered from, the *Judicious* Mr. *Falkner* looks upon as the most proper and direct sense of this *Petition*; and let that *Man* alone (saith he.) who judgeth this unfit, condemn and reject this *Petition* against *Sudden Death*.

Dr. Hake-
will's
Apology,
&c.
Lib. 2. S. 4

Libertas
Ecclesiastica.
P. 150,
152.

But

But because this *Petition* (as the same *Author* saith) hath been much excepted against, it may not be amiss to return a more full *Answer* to it. Although then we ought not to have ever the worse Opinion of any, whom God is pleased to take away on a sudden; as the Chapter

An. 1109. of York in the Time of King Henry the First, who would not permit Gerard their Arch-Bishop, who died suddenly, to be buried in the Church, though he had been a Benefactor to it, but in the Church-porch; Although Mr. Brightman pray'd for a sudden Death, and had the Death he desired; wherein perhaps he was singular; for (as the forecited excellent *Author* saith) to die as Josiah or Uzzah did, is not desirable to the most holy and pious Men, who according to the Example of Jacob, David, and our blessed Saviour himself, by their holy Instructions at the time of their Death, may become useful for the bettering of the Lives of them who survive. Again, Though, since we know not the Date of our Lives, it should be our constant care and endeavour, whether we die suddenly, or gradually and deliberately, to die preparedly; like the good and faithful Servant, that knowing not when his Lord should come, stands upon his Watch, and is ready at every hour of the Night; Though we are not

so

*Libertas
Ecclesiastica.
p. 151.*

so much concern'd to pray that our Deaths may be *fore-warn'd*, as that they may be *fore-arm'd*; and therefore pray that we may so stand upon our *guard*, as not to be *surprised*; and so stand to our *Arms*, as not to be *vanquish'd*; yet notwithstanding all this, I question not, but it may become any good Man to pray to be delivered from *sudden Death*. Our merciful Lord in his *Prophecie* of the sad *Desolation* that was coming upon the Nation of the *Jews*, whereof he gave many most significant *fore-tokens*, and yet declared, that of that day and hour no

Man knew, no not the Angels in Heaven, but his Father only; in that *Prophecie* adviseth them, saying, *Pray that your flight be not in the Winter, neither on the Sabbath-day*: In the *Winter*, when they could not easily *flie*; and on the *Sabbath*, when many through a scrupulous *Superstition* would not *flie*; and doth therein advise them to pray, that that sad time might not overtake them unawares. For the same reason Prayer against the Surprise of a *sudden Death* is very adviseable; that so Men may be *fore-arm'd* against the *Stroke*, when it doth come; that so their *Houses*, which they are to leave, may be set in better *Order*, (for some cannot be perswaded to make their *Wills*

Matt. 24.

36.

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till extream Sickness; or if made, Men may always have a desire and *occasion*, and yet not always an *Opportunity* to alter them; and so something of Consequence may be left *unwill'd*, that may create Trouble to *Executors, Heirs, Legatees, &c.*) and that *they* may be better prepared for that *House* or State whither they are going; lest when they are *call'd*, they may be found not doing their Master's *Work*, and so fall short of their *Wages*. The most prepared *Soldier* had rather fight a pitch'd *Battle*, than upon an hasty *Alarm*. The best furnished *House-keeper* would take it more kindly to have some notice of his *Friend's* coming before-hand, than to be put upon a sudden *Hurry*. So the most wary *Walker*, the most wakeful *Watcher*, would gladly some *Harbinger* of the *King* of *Terrours*, some kindly *Sickness*, or sensible *Declension* of Strength would give him warning to settle his outward *Concerns*, make his *Peace* with all the *World*, and leave *Peace* amongst his *Relations*, pay his *Debts* here below, and get a *Release* of all above Seal'd and assured to him. I pass on

2dly. To such *Evils* as may affect the *Publick*, and that either *State* or *Church*. The *State* may suffer either by *Sedition*

or

or *privy Conspiracy*,—the former disturbs the Peace and Health of the *Body*, the latter aims at the Life of the *Head*; for the Preservation whereof, we are all bound daily to pray, and against all those things that have any Tendency towards their Ruin, be they open or secret; more or less intended. *Sedition* is one step to *Rebellion*, and *privy Conspiracy* another. We pray therefore that the *Cockatrice* may be crush'd in the *Egg*, the monstrous *Bastard* stifled in the *Cradle*, all Tendencies that way may be stopp'd in their first Motions. And then for the *Evils*, that may injure the *Church*, *False Doctrine*, *Heresie* and *Schism*; in the *Deprecation* of them our *Church* disowns all Pretence to *Infallibility*; praying against that which may befall it, or the purest *Church* in the World. And here let me observe, that the forementioned *Primer* hath not this *Branch* in it, viz. *From all Sedition, privy Conspiracy and Rebellion; from all False Doctrine, Heresie and Schism*;—The *Church of Rome* being a great *Patroness* of *Sedition, privy Conspiracy and Rebellion*; and so high a Pretender to *Infallibility*, that *False Doctrine, Heresie and Schism* are whatever she please to call so. And therefore in her Mouth, and the Mouths of all her Children, all

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that own the *Doctrine* and *Discipline* of the *Church* of *England*, yea, all that teach contrary to *Her* are *Hereticks* and *Schismatics*. *Heresie* strikes at the *Doctrine*, and *Schism* at the *Discipline* of the *Church*; the former is like a *Disease* which taints the *Blood*, and poisons the *Seat* of *Life*; the latter is like a *Wound*, which lets out the *Blood*, and if not well look'd to may turn to a *Gangrena*; and both are so dangerous, that we cannot too often pray against them, and all the Steps and Tendencies thereto, even that that is but *False Doctrine* or simple *Errour*; which persisted in and pursued to its utmost Consequences, may turn to *Heresie*, and occasion *Schism*: And, *Lastly*, against the inward Causes of them and the other things that are so Mischievous to the *State*, to wit, *Hardness* of *Heart*, and *Contempt* of *God's Word* and *Commandment*. *Obstinacy* is a great *Ingredient* of *Heresie*, and *Stubbornness* of *Rebellion*; these two are *Synonymous* to one another in 1 Sam. 15. 23. and these all spring from the *Contempt* of *God's Word* and *Commandments*; which are the *Test* of *Truth*, and *Rule* of *Obedience*. And so much for the things pray'd against.

In the two next *Branches* we have those potent *Arguments* wherewith the foregoing *Supplications* are urged: By the *Mystery of thy Holy Incarnation*; by thy *Holy Nativity and Circumcision*; by thy *Baptism, Fasting, and Temptation*;—In all which there is no *Swearing* nor *Conjuring*, as some weak Persons fondly object; as if the *Preposition, By*, could not be used in any other way or Sense. But what think they of *St. Paul*, when he saith, *I beseech you therefore, Brethren, by the Mercies of God*;—that is, as ye hope to partake of or be Saved by the Mercies of God. It is a *Form of vehement Obsecration, Exhortation, or Contestation*. So again, *We beseech you, Brethren, by the Coming of our Lord Jesus Christ, and by our gathering together unto him*; that is, as ye hope for the Coming of our Lord at the last Day, and our Meeting him at that time (of which he had spoken in the former *Epistle*) and such *Forms* are usual among all *Writers and Speakers*, when a thing is earnestly desired. And so we may account for all the *Particulars* above-named.

Rom. 12.

1.

2 Thess.

2. 1.

Chap. 4.

15, 17.

By the *Mystery of thy Holy Incarnation*, Good Lord deliver us. As if it had been said, O Lord, to what end didst thou

- 1 Tim. 3. contrive that great *Mystery of Godliness*,
 16. *God manifested in the Flesh*? Why did'st
 Phil. 2. 6, thou that was't in the *Form of God*, and
 7. thought'st it no *Robbery to be equal with*
God, take upon thee the *Likeness of Sin-*
ful Man? Was it not to *save thy People*
 Matt. 1. *from their Sins*? From the *Power* as well
 21. as the *Punishment of Sin*? From the *Crafts*
and Assaults of the Devil, from the *Wrath*
of God, and from *Everlasting Damna-*
tion.

By thy *Circumcision*;— Thou, O Lord,
 Gal. 4. 4, that was't made of a *Woman*, was't made
 5. under the *Law*, to redeem us that were un-
 der the *Law*, that we might receive the
Adoption of Sons; therefore thou shed-
 dest thy first *Blood* at thy *Circumcision*,
 and thy last upon the *Cross*, to redeem
 Gal. 3. 13. us from the *Curse of the Law*; thou was't
 2 Cor. 5. made *Sin for us*, and a *Curse for us*.
 21.

By thy *Baptism*,— wherein thou was't
 so Solemnly own'd and proclaim'd to be
 the *Son of God*; and whereby thou didst
 Office of Sanctifie Water to the Mystical Washing
 Baptism. away of *Sin*, and making us *Children of*
God.

Collec. By thy *Fasting*;— Thou who for our sake
 1st Sunday didst fast forty days and forty nights, to
 in Leuit. deliver

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deliver us from the *Surfeit* we took by eating the *Forbidden Fruit*, and to prepare thy self against that great *Temptation*, wherein thou overcamest the *Crafts*, as after in thine *Agony* the *Affaults* of the *Devil*.— By that three-fold *Temptation*, which thou underwent'st, and wherein thou overcamest the great *Enemy* of Mankind at all his three *Weapons*, wherewith he worsted Man at first, the *Lust of the Flesh*, the *Lust of the Eye*, and the *Pride of Life*, Good Lord, deliver us from the *Deceits of the World*, the *Flesh*, and the *Devil*.

By thine *Agony* and *Bloody Sweat*;— O Lord, the *Devil* then set upon thee like a roaring *Lion*, and all the *Powers of Darkness* were let loose upon thee, and thou then offered'st up *Prayers* and *Supplications* with strong crying and *Tears* unto him that was able to save thee from *Death*, and was't heard and delivered from that thou feared'st, (so may we understand that place) Good Lord, deliver us from all our *Fears*: O Lord, in that thy self hast suffered being tempted, thou art able to succour them that are tempted. Heb. 5. 7. Heb. 2. 18

By thy *Cross* and *Passion*;— that is, by thy *Passion* upon the *Cross*; or, by thy *Cross*,

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Cross; that is, The manner of his Death, he was made a *Curse* for us; but by his Shedding his *Blood* thereon he took away the *Curse*, and made full *Expiation* and *Atonement*.

By thy precious *Death* and *Burial*;— Upon the Shedding of so much innocent and precious *Blood*, *Death* must needs follow; and it need not be counted any *Tautology* to add it to *Passion*, since we have not words enough to express what our *Lord* Suffered. And let not any think it was all one to us, whether our *Lord* was *buried* or no, meerly to quarrel with this *Prayer*; for they must also quarrel with the *Apostle's Creed*, that hath in that short *Summ* of our *Christian Faith* this, and all the foregoing *Particulars* distinctly, thus, He suffered under Pontius Pilate, was crucified, Dead and Buried. Our *Lord's Burial*, with the choice *Circumstances* of it, strongly prove the *Reality* of his *Death* and *Resurrection*. And St. Paul looks upon it as so considerable a *Passage*, as to particularise it, and repeat it as part of the *Christian Cabbala* delivered to him at first. I delivered unto you first of all, that which I also received, how that *Christ* died for our *Sins*, according to the *Scriptures*, and that he was buried;

1 Cor. 15.

3. 4.

buried; yea, and to resemble the *Spiritual* part of *Baptism* thereunto. *There-* Rom. 6. 4
fore we are buried (saith he) *with him by*
Baptism into Death. And again, *Buried* Col. 2. 12.
with him in Baptism. Next follow, after
all these Instances of our Lord's Myste-
rious *Humiliation*; those of his *Exalta-*
tion, his glorious *Resurrection* and *Ascen-*
sion. Our Lord, by his *Resurrection*, hath
given the greatest Evidence and Assurance
of our *Immortality* and *Resurrection*; and
that he not only died but overcame *Death*,
and mastered him that had the power of
Death, that is, the *Devil*; and to shew Heb. 2. 14
that he was to die no more, he left this
Stage of Mortality, and made that glo-
rious *Ascension*, whereof enough cannot
be said. And when he ascended on high,
he led *Captivity Captive*, and gave Gifts to Eph. 4. 8.
Men, by his *Mission of the Holy Ghost*;
which was the last Remarkable in the great
Mystery of Godliness; signifying the effe-
ctual Means made use of for the *Publi-*
cation and *Application* of the *Doctrine* of
the *Gospel* for the Benefit of all *Mankind*.
And now pray what *Arguments* more
strong and proper, and likely to prevail
with our Lord, than these that are fetch'd
from all the signal *Passages* and *Particu-*
larities of his wonderful *Undertaking*,
wherein he so much denied himself, and
obliged

obliged us; and for the *effectuating* whereof, and making them *Saving* to us, he now sits at the *right Hand of God*, for ever to make *Intercession* for us? What do we more therein, than Pray to our *Saviour* to Save us by those Means and Methods, which he himself hath managed and directed? Nay, do not they mean the same thing in effect, that say, *Save us, Lord, for thy Name's sake, for Jesus Christ his sake*? Doubtless we all desire that so great Contrivances and Undertakings of Infinite *Wisdom* and *Goodness*, that so much Cost and Pains may become *Effectual* and *Saving* to us, in all those Ends and Purposes for which they were intended.

And now, *Lastly*, because there are some *Critical Times*, wherein we shall stand in need of *Salvation* and *Deliverance*; if these are express'd, they will heighten our *Devotion*, and make this part of the *Prayer* still more compleat. There are, I say, four *Critical Times*; First, The *Time of our Tribulation*; and this we pray rather to be delivered in than from; because it is very often the Portion of them that will live Godly in this World, to suffer *Persecution*, according as the *Apostle* tells us. This is a
Time,

Time, wherein the *Devil* is most busie
with and against us, and useth both his
Crafts and *Assaults*; and therefore we
need more special Assistance. Secondly,
The *Time* of our *Wealth*;— We do not
pray for *Wealth*; but to be delivered
from the *Cares*, and *Snares*, and *Tempta-*
tions, which it brings along with it: And
in this *Time* the *World* and the *Flesh* use
their *Deceits* against us, and so often pre-
vail, that our *Table* becomes a *Snare* to
us, and our *Friends* become *Flatterers*;
our *Honey* turns to *Poison*, and fair *Wea-*
ther doth us more harm than *foul*. In
this time we stand least upon our *guard*,
and are easily *surprised*; and therefore we
pray to God to make us *Watchful*, and to
watch over us himself, and deliver us
from the *Dangers* of it. Thirdly, The
Hour of *Death*;—in which and not from
it we desire to be *delivered*: For at this
Hour the *World* and the *Flesh* leave us;
but then the *Devil* sets on us a-fresh, and
would make us, if he could, despair of
Deliverance, and think our *Sins* are too
great and too many to be forgiven; he
would fain make us let go our hold of
our *Saviour*, and then he knows we shall
drop into his *Bottomless Pit*. Where-
fore in the *Visitation* of the *Sick*, we are
taught to pray, O Lord, Save thy Ser-
vant;

vant; which putteth his Trust in thee. Send him Help from thy Holy Place; And evermore mightily defend him. Let the Enemy have no advantage of him; nor the Wicked approach to hurt him. Be unto him, O Lord, a strong Tower from the face of his Enemy. And afterward, Defend him from the Danger of the Enemy,—Renew in him whatsoever hath been decay'd by the Fraud and Malice of the Devil. Fourthly,—In the Day of Judgment: And that is a Critical Day indeed, wherein, it may be, the Devil may be as ready to accule us to God, as he did Job; but he can then do us no harm; there will then need no Accuser but our own Consciences, and he that shall be our Judge, who now desires to be our Saviour, and that he may prove so to the last Day we Pray, beyond which there will be no danger, nor need of any more Deprecation. And so we have gone over the first Part of the Litany, Deprecation.

I proceed to the other Part; which is *Petition* for good things, and this is double, *Intercession* for others, and *Prayer* for our Selves.

1. *Intercession*; *Esseus*, required by
 1 Tim. 2.1 the *Apostle*; and insinuated by the plural
 Number

Number used in our *Lord's Prayer*, and here. As feeling Members of that *Mystical Body* whereof our *Lord Jesus Christ* is the glorious *Head*, we pray for the *Holy Catholick Church*; called *Catholick* and *Universal* ever since the *Apostle's* days, and in their *Creed*, because *comprehending* all Nations in the *World* as well as *Jews*, or rather, as the *World* now goes, *Comprehensive*. For our *Lord* said, *Go, teach all Nations*, &c. and all Nations were taught and baptised in the Faith of *Jesus Christ* and the *Holy Trinity*; called *Holy*, not from *intrinseck Holiness*; for the *Kingdom of Heaven* is like to a *Field* that hath in it both *Wheat* and *Tares*; like to a *Net*, Matt. 13. which being cast into the *Sea*, gathereth of 24. every kind, both good *Fish* and bad; but 47. from a *Relative* and *Federal Holiness*, such as was that of the *Jews*, and from the *Profession* of a most *Holy Faith*. For this we pray, that it may be ruled and governed in the right way; the forecited *Primer* hath not in the right way, for the *Church of Rome* thinks it can never be in the wrong, never prove *Heretical* or *Apostatical*: But we that know the *Church Militant* is made up of *Men*, that are frail and fallible, and often err in *Judgment*, and oftner in *Practice*, we pray it may be kept in the right way; and the good *Lord* keep that Part of it

An Exposition

it in the right way, that is in it, and restore that that is out.

Then we come to our particular Church, and pray, first, for Him that is Supreme Governour of it, Supreme Ordinary or Governour of it on Earth, and so our Lord Jesus Christ's Vicegerent, and truly that which the Pope pretends to be over the whole Catholick Church. And (1.) We pray for Spiritual good things, that God would be pleased to keep our Gracious King, and strengthen Him in the true Worshipping of God, and in Righteousness and Holiness of Life; and rule his Heart in the Faith, Fear and Love of God; and that he may evermore have Affiance in him, and ever seek his Honour and Glory. He that considers how prone of old the Kings of Israel and Judah were to Idolatry, and how many Kings of the Earth at this day Worship the Image of the Beast, and are governed in Religious Matters by the Imperious Dictates of an Apostate Church; or, to look nearer home, that reflects upon the doleful Instance of the late King's embracing the Romish Religion, the mischievous Effects whereof who knows whether ever these Kingdoms may out-grow? I say, He that considers all this, will think it was at first and still is very fit to pray for the keeping
and

on the Litany.

31

and strengthening our King in the true Worship of God. And in what follows, We pray that He may own God for his Sovereign, by making the Honour and Glory of God his ultimate end, and his Trust and Affiance in God (and not in Man) the Foundation of all he doth. And then we pray for Temporal Blessings; namely, That God would be his Defender and Keeper (defend and keep him, whom he hath appointed to defend and keep us) and in order to that, give him the Victory over all his Enemies; whether home-bred or foreign. And then (as is most natural) We pray for the whole Royal Family; desiring that they may prosper and be multiplied. And surely this is far more explicit and particular than that of the so often cited Primer, *Ut Regi nostro & Principibus nostris Pacem & veram Concordiam atque Victoriā donare digneris*. After this we pray for all Bishops, Priests and Deacons (the three Orders of Clergy in the Primitive Church) that God would enlighten them with true Knowledge and Understanding of his Word, and that both by their Preaching and Living they may set it forth, and shew it accordingly. And this is according to the Instruction of St. Paul to Timothy, Take heed 1 Tim. 4. unto thy self, and to thy Doctrine; — that 16. they may be as John Baptist was, a burning John 5. and 35.

An Exposition

and a shining Light; teach as well by their Examples as by their Instructions. Then (what is not in that Primer) that it would please him to endue the Lords of the Council, and all the Nobility, with Grace, Wisdom, and Understanding; To bless and keep the Magistrates, giving them Grace to execute Justice, and to maintain Truth. Which in the Prayer for the Militant Church is thus expressed;— Grant unto his whole Council, and to all that are put in Authority under him, that they may truly and indifferently minister Justice, to the Punishment of Wickedness and Vice, and to the Maintenance of thy true Religion and Vertue.—And then follow several Prayers (which are not in that Primer) which for brevity sake, and because they are so plain and easie to be understood, I will pass over, and take more special notice of those that are Prayers of Charity.

That it would please God to bring into the way of Truth, all such as have erred and are deceived. *Humanum est errare, humanius condonare.* Though we hope and think we are in the Right, and none have yet convinced us to the contrary, yet (as before) we pretend not to be Infallible; and therefore as being liable to Error our selves, we pray for the Erroneous, that

that they may be brought into the way of Truth. And then for our *Morals*, we are as prone to Errors of Life as *Doctrine*, and therefore pray that they that stand may be strengthened, and others that are wavering and tottering may be help'd and comforted, and kept from falling, and they that are already fallen may be raised up; and because the Devil, that occasioned the Fall of our first Parents, lies like a Serpent in our Way, and an Adder in our Paths, to bite and trip up our heels, we Pray that God would tread him under our feet; according to the Assurance St. Paul gives us in those very words, *And the God of Peace shall bruise Satan under your feet shortly.* And the first Gospel, *—It shall bruise thy head, and thou shalt bruise his heel.*

Rom. 16.

20.

Gen. 3.15

Then we come to Pray for all that are in Danger, Necessity, and Tribulation; and not content with so general a Supplication, we reckon up in eight or nine Particulars those that labour under or are most liable to Dangers and Troubles. As, first, All that travel by Land or by Water;—the Dangers of the former, in being bewildered and benighted, invaded by Robbers, and wild Beasts, far from help and home, who cannot tell? And for the

C

latter,

latter, David tells us as *Emphatically*, as if he had gone some *East-India Voyage*; Pfal. 107. when he only crossed *Jordan*, They that go
 23. down to the Sea in Ships, that do business in
 24. great Waters: These see the Works of the
 25. Lord, and his Wonders in the Deep. For he commandeth, and raiseth the stormy Wind,
 26. which lifteth up the Waves thereof. They mount up to the Heaven, they go down again to the Depths, their Soul is melted because
 27. of trouble. They reel to and fro, and stagger like a drunken Man, and are at their
 28. wits end. Then they cry unto the Lord in their trouble, and he brings them out of
 29. their Distresses. He makes the Storm a Calm, so that the Waves thereof are still.
 30. Then are they glad, because they be quiet; so he brings them to their desired Haven. Here some will interpose and say, In praying for all that travel by Land or by Sea, we pray for Robbers and Pyrates, Rebels and Traitors, them that delight in War, and whose Feet are swift to shed Blood. I answer with the ingenious Falkner, He is properly a Traveller (and doubtless is here meant) who goes upon his allowable or ordinary Occasions. If the meanest Man in the Country should hear of an Act of Parliament, for securing the safe Passage of all Travellers, he would never thence conclude, that they intended to provide for the Safety

Libertas
 Ecclesia-
 stica,

P. 153.

of

of Robbers, High-way-men and Traitors, who are the great Disturbers of Safety. I add, No Prayer can well be devised, but some such small Exception may be made against it; all Men are presumed to be *Honest* and *Loyal*, and so we may pray for them; yea, we ought to pray, that they may be *Honest*. There is no reason that *Honest* and *Loyal* Men should be shut out of our Prayers for the sake of them that are not so. We may pray for the Safety of a sinking Ship, though there be a *Jonas* in it; as our Lord pray'd for his *Disciples*, though there were a *Judas* among them.

Secondly, *All Women labouring of Child*,— and so labouring under the Curse of *Eve*, when God said, *I will greatly multiply thy* Gen.3.16 *Sorrow and thy Conception: In Sorrow thou shalt bring forth Children.* And we know the Scripture to express a very great and sudden Distress, compares it to the *Pangs* and *Throws* of a Woman in *Travel*; for the *Safe Deliverance* from which, as our Church hath appointed a particular *Thanksgiving* after, so here a general Prayer before.

Thirdly, *All Sick Persons*.— And this includes a vast Number; all that labour

with *Chronical* Diseases, as the grinding Pain of the *Stone*, the racking Anguish of the *Gout*, and such torturing *Ails* as none can conceive but they that have felt; with *Critical* Diseases, as all *Fevers* and *Pestilences*, which threaten speedy Death; especially *these* last, that lock up from the kind and comfortable *Visits* of Friends and Neighbours; *These* ought especially to be remembered.

Fourthly, Young Children.—How many thousand Dangers are these poor *Lambs* obnoxious to; from within and from without; how hard is it to know their *Ail*, how hard to help them; and when they come to use their Feet, how ready are they to carry them into the *Fire* and the *Water*, to trip at every *Stick* and *Straw*; how ready are they to play on the *hole of the Asp*, and sport on the *Brink* of the *Pit*; how near Danger must they always be, that are *afraid* of none, and *unable* to help themselves out of any. There is doubtless a *special* Providence watcheth over young Children, that so few miscarry; and doubtless most watchful over them that are recommended to his Care by the Prayers of the *Church* and their *Parents*.

Fifthly,

Fifthly, — Shew thy Pity upon all Prisoners and Captives. — What all, some will say, old Goal birds, Felons, and Traitors? Although the Prayer chiefly means Prisoners for Debt, and Captives in War, (and so we may understand the Prayer of Asaph, Let the Sighing of the Prisoner come before thee, according to the greatness of thy Power: Preserve thou those that are appointed to die. And that in another Psalm, He hath looked down from the height of his Sanctuary; from Heaven did the Lord behold the Earth; To hear the Groaning of the Prisoner, to loose those that are appointed to Death; or the Children of Death.) Yet it will take in also the most Notorious Malefactors, that need the more Pity, by how much they less pity themselves; and we shall do well to Pray for the Thief on the Cross, the Murderer at the Goal-house, that God would make them Penitent, and accept of their Repentance; break the Stony Heart, and not despise the broken.

*Psal. 79.
11.*

*Psal. 102.
19, 20.*

Sixthly and Seventhly, — Defend and provide for the Fatherless Children and Widows; and all that are Desolate and Oppressed. Provide for the Desolate, and defend the Oppressed. And surely we ought

ought to Pray for *those* who are God's Special Care, so Special, that he intitles himself therefrom in the *sixty eight Psalm*; where God is represented riding in *triumphant Majesty*, and one would have expected a *Proclamation* of such Titles, as *King of Kings*, and *Lord of Lords*, &c. but instead thereof we hear, *A Father* Ver. 5, 6. *of the Fatherless*, and a *Judge of the Widows* is God in his holy *Habitation*. God setteth the *Solitary* in *Families*: He bringeth out *those* which are bound with *Chains*. The *Widow* hath lost the *Guide* of her *Youth*, and the *Staff* of her *Age*; and the *Fatherless* the best *Friend* he can have upon *Earth*; and therefore we pray that God would be to them *Friend*, and *Father*, and *Husband*.

And now that we may not leave any sort of Men out of our Prayers; it follows, *That it would please thee to have Mercy upon all Men*. All Men? What *Reprobates*? *Apostates*? those that have *sinned the Sin unto Death*? Who are *Reprobates*, &c. we know not; but we know St. Paul exhorts that *Supplications*, 1 Tim. 2. 1 *Prayers*, *Intercessions*—be made for all 3. *Men*. Giving this reason, *For this is good and acceptable in the sight of God* 4. *our Saviour*: Who will have all Men to be

be saved, and to come unto the Knowledge of the Truth. I know how many Distinctions are made to restrain the All in these places; which if they will hold good there, they will also hold good in this Prayer; and then one of any Perswasion may joyn with us in it.

But there is one sort of Men, for whom the Heart of Man hath little list to pray; to wit, *Enemies, Persecutors, and Slanderers*: Now to prevent the tacit Exception, our Church hath added a Prayer for them, that God would forgive them, and turn their Hearts. I say added, for neither it nor any of the forementioned Charitable Prayers (except for the Poor and Captives) are in that Primer.

Thus have I given a plain Account of this incomparable Prayer, our solemn Litany; which is not obscure in it self, but yet hath been much misunderstood; and therefore I have laboured to beget a right understanding of the same. And if what I have said, be not sufficient to remove the Prejudices and Prepossessiones of those, who under a Pretence of Praying by the Spirit, have taught the People to despise both this, and all other Set Forms of Prayer; yet I hope at least it may

An Exposition, &c.

may not prove altogether unuseful to such *Devout* Members of our *Church* (for whose sake it was chiefly intended) that are desirous both to know what it is they pray for in every *part* and *parcel* of it, and heartily to pray for the *same*.

F I X I S.



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